N. L.
W. H. 2.

Fervent in Spirit. Rom. 12: 11.

In the Acts of the Apostle 18:25, it is said of Apollos, that being fervent in the Spirit, he spake & taught diligently the things of the Lord. These are the only two passages in which the expression found in the text occurs in N. T. In both cases the sense is no doubt the same. It matters little whether by word Spirit be referred to the Soul or to the Holy Spirit. In the one case, it indicates the seat, in the other, the source of the fervour spoken of. The general sense remains the same. The thing enjoined in the text, that wh. in Acts 18:25, is attributed to Apollos is zeal. The seat of that zeal is the Soul, the source of it, is the Holy Spirit. Spiritual fervour or zeal is, therefore, the subject which the text presents for our consideration.

I would call your attention I. To the nature II.

To the importance of this Christian grace.

I. Its nature.

The word translated zeal, means ardour - it is therefore used of any fervid state of mind. Anger, envy, jealousy, as well as love and ~~zeal, in the~~ religious fervour ~~narrower sense~~, are all ~~instanced~~ expressed by this term. It depends on the context what specific mean's is to be assigned to the word in any one place. — In the passage before us there is no difficulty in determining the meaning of the apostle. It is a fervid, animated state of mind in reference to the things of God, which he here recommends & enjoins. as The opposite state of ~~time~~ mind is that of cold indifference & consequent inactivity; which ~~this~~ supposes the absence of all proper apprehension of the excellence & importance of spiritual things. There is consequently no excitement of feeling in reference to

them, & no exergetic action to attain or promote them. What the apostle would have all christians ~~expressly~~ to possess & manifest, is such a perception of the transcendent glory & excellency of divine things, as shall all inflame their affections & maintain them in a constant flow, & lead to entire & active devotion to the service of God.—

There is indeed a very great difference in the constitutional temperament of men. Some are distinguished by excitability & liveliness of emotion, & energy & activity of character. ~~Others~~ In others the emotions are rarely roused, & every exertion of mind or body is a grievance.— This constitutional difference remains after conversion. If a man of excitable feelings & active disposition is made the subject of the grace of God, he will bring into the service of the church the

same energy & enterprise wh. he had before exhibited. ~~in the service of the world.~~ This very often is mistaken for religious zeal. It is however ~~all~~ due to the natural temperament of the man. He was just as active in other matters before his conversion. It is a valuable natural endowment, but not a Christian grace. It does not render the man more humble, more benevolent, more trustful, or more devout. He may have far less of really religious feeling, & far more of the remains of an unholy temper, than many whose natural disposition predisposes them to thought rather than to action. It is important to bear this distinction in mind. We are not to refer to the grace of God, either in ourselves or others, what is really due to natural disposition. This is a frequent source both of pride & censoriousness. A man might as well place his bodily health

as his natural energy of character

a compass of voice to the credit of his religion. It is generally easy, if not for a man himself at least for others to distinguish between that activity which flows from Christian zeal, & that which is due to natural temper.-

Another mistake much more serious is, that all zeal about God must needs be a godly zeal. In other words that the character of zeal is determined by its object. This is a very natural mistake; and although spectators may generally see that all is not pure in such zealots, yet the subjects of this zeal are almost certain to mistake its character. The apostle Paul was exceedingly zealous for his paternal religion before his conversion, He verily thought he was doing God service in persecuting the Christians. The object of his zeal, the thing about which he was so zealous, was correct. It was God - his honour, & what was regarded as the interests of his kingdom. He attributes to all his countrymen the same kind of zeal. He says that they all had a zeal of God. Yet nothing could be more malignant

& unholy Nature the fervid feelings which animat
ed the ancient Jews, & which are still to often
manifested by their descendants. It is the same
with most persecutors. (they too had a zeal of God)
We are not to suppose that
they persecute truth as truth, & the saints as
saints. They in general regard themselves as saints,
& the doctrines & persons, which are the object of their
enmity as deserving divine condemnation.
There is no doubt a great difference between those
who are zealous for truth & those who are zea-
lous for error. All that is here asserted is, that it
is not enough that the object of zeal is God or his truth,
to constitute a pious or zeal genuine. There is
something peculiarly offensive in the character of
fanatics, - of men glowing with ~~for~~ unholy fer-
vour, even when they themselves that
the object of that fervour is the glory of God & the
good of his church. No set of men stand out in
history as objects of greater abhorrence than those

who under the control of a false zeal, & under the guise of doing God service, trample on all the divine commands, & extinguish within their own bosoms every benevolent feeling. To such men the stake & the rack are objects of delight; they experience no pity, must less compunction at the sight of the severest sufferings or widest desolation, of which heretics are the ~~objects~~ subjects. — There is no security from this spirit in the progress of civilization, or the increase of knowledge. We are liable to ~~the~~ an outbreak of ~~this~~ similar zeal, whenever unconverted men, animated with ~~hatred~~ by hatred of the truth, are armed with sufficient power to render them secure in giving scope to their feelings. In most parts of the world however, at the present day, men are so divided in opinion, or so indifferent, that there is little danger from this particular form of the evil. Even now however the fire is rather smothered than extinguished. In many Mohammedan & Papal countries, it requires

nothing more than a suitable occasion to rouse
[to the ~~most destructive degree~~] religious fanaticism,
the most ruthless of all the forms of human passion.

A much more common exhibition of false
zeal is frequently seen on occasions of religious
excitement, even when there is no extraordinary
general interest on the subject. There are almost al-
ways men conspicuous for their activity in matters
of religion; loud & constant in professions; and
foremost in all ~~?~~ religious measures ~~& efforts, to promote religion~~.
Sometimes these men are conscious hypocrites,
indulging privately in vice, while they publicly
make lofty pretentions to piety. Sometimes
they are self-deceivers, who know nothing
about the nature of religion, & suppose that
what they experience & manifest, is all that
the true Christian experiences. Often however
these are good men, but under the influence
of a "false zeal. They are mistaken as to the true
nature

of their own feelings, & suppose themselves to be influenced by a pure zeal for God, when they are really governed so far as they differ from other Christians, by ~~some bad~~ some corrupt affection. Such persons are almost always censorious. They are not only severe in their judgments, but arbitrary in their rule of judging. They condemn as graceless, men far better than themselves, because they do not agree with them in all their notions. They constantly betray a self righteous spirit, under the garb & profession of extraordinary humility; ~~ap~~ arrogating to themselves the claim of special holiness & devotion, ~~so as~~ even while pretending to consider themselves the chief of sinners. They humble themselves ~~in their confessions~~ before God; but make ample amends to their pride, by exalting themselves above their brethren. — Such men are generally not with God, mercy is his darling attribute, & judgment his strange work. But these men delight in judgment. Their ~~tongues~~ lips itch only censorious & but denunciatory. ~~It is not so~~ person

to handle ~~the~~ & direct the bolts of wrath. It is not how ever so
much sinners, as the professed people of God, who
are the objects of their censures. In their judgment
no minister preaches the Gospel; no christian
acts consistently; and it is, therefore, against
the church, its ministers and members, they
utter their most frequent denunciations. If
the subjects of this false zeal are themselves min
isters, they are almost alway inconsistent, or
~~they are not~~
They have no proper fear of God before their
eyes, & therefore, in their prayers & preaching,
in addressing God, & in speaking of divine
things they are characterised by an absence
of all proper solemnity. Most frequently, though
not always, they are errorists. The truth stands in
their way. It contradicts the doctrines which
they find most available; or is inconsistent with
the measures, on which they mainly rely. ~~This~~
Opposition to the truth
therefore one of the most frequent attendants on

this form of false zeal; and denunciations of what they considered soul destroying doctrines, are mixed up with their denunciations of their brethren.

In clear contrast with all these kinds or manifestations of false zeal - is that zeal which is gift of the Holy Ghost, & the evidence of his presence. As it is the fruit of his influence, all its characteristics are derived from him. It bears the impress of his image. It is, in the first place, enlightened. No blind unintelligent impulse is from the Holy Ghost. Even in the higher forms of his direct influence; he does no violence to the nature of the soul. The spirits of the prophets are subject to the prophets. Inspired men, who spake as they moved by the Holy Ghost, were not borne along by an overpowering influence, which destroyed all distinct consciousness, & the due exercise of reason. On the contrary, all the powers of the soul were

enlarged & elevated. They were raised to a higher sphere & illuminated with a supernatural light. But their exercise was all the more calm & harmonious. All this is apparent not only from the ~~st~~ apostles of S.S, but also from the productions of inspired men. They are not incoherent ~~rhap~~ rhapsodies, but elevated, connected, & luminous discourses; having all the characteristics of discourses coming from men whose powers were exalted without being disturbed.

...Zeal, however, is meant when we say that true zeal is enlightened, than that it is not a blind, unintelligent impulse. It is according to knowledge. The zeal which the apostle attributed to his countrymen, though a zeal of God, & so far entitled to respect, was still unenlightened. It was zeal in the breasts of those who were ignorant. They had no correct knowledge of those things about which they

were so zealous. They misapprehended the nature of true religion, the method of salvation, & the work of the Messiah. Being ignorant of the righteousness of God; not knowing that any righteousness wh. could satisfy him, or meet the demands of his law, must be absolutely perfect, & such as the only could furnish; they refused that righteousness as wrought out & offered by Christ, and went about to establish their own righteousness. They were furious, therefore, in their zeal for their law, as the only means of their national distinction & individual salvation. But all such zeal was unenlightened ignorant. It was the zeal of persons ignorant as to the very subjects about which they were so zealous. This is the character of a large part of the zeal that is in the world - of pagans, Mohammedans, Jews, infidels & convicts of all kinds. It is of importance to remember that there can be no true zeal without knowledge

Zeal

There can be no holy zeal for error. This is a fire kindled ~~for~~ by the Spirit of ~~all~~ truth, & therefore only for the truth. [~~It is very true that ignorant people~~ People indeed of little education, that is people ~~who have very little general knowledge~~ may have much true zeal. Such persons however have the knowledge of divine truth, though ignorant as to other things. The knowledge which is essential to Christian zeal, is not that which is learned in the schools, but that which is derived from the Bible. It is, however, so difficult for correct knowledge of God & the way of salvation to exist in the minds of the uneducated, that gross ignorance, is, as it regards the interests of religion, one of the greatest of evils. Nay it may be said that true religion is incompatible with such ignorance. The Spirit of God educates by means of divine truth, every mind in which he dwells, so that those who are under his teaching, become truly wise; their whole

cease to be ignorant and

intellectual ~~powers~~ as well as their moral nature, is elevated by his presence & influence. That zeal therefore which is according to knowledge, is zeal in the minds of those who are enlightened. Whose views are correct on those subjects concerning which they are zealous. ~~Ignorant zealots are commonly among the most dangerous of men.~~ While, however, we insist that Christian zeal always supposes knowledge, it does not follow that where that knowledge exists, the zeal is necessarily pure. While Zeal for error is always unholy; but zeal for truth is not always holy. There have been many orthodox bigots; many well instructed indoctrinated yet unsanctified zealots. Yet [In such cases, however, almost it will always be found that it is not so much the truth itself, as some adventitious circumstances connected with it; as its bearing on the creed of one's church or party, or its bearing on the interests of those concerned, which is the real source of the interest which it excites.] When however we

Say that zeal as a Christian grace must be enlightened, it is not merely intended that there must be adequate speculative knowledge of the truth; but also spiritual apprehension of its nature. The knowledge which the Spirit imparts, and which is involved in the exercise of all the graces of the Spirit, is not ~~the~~ mere intellectual apprehension, however accurate it ~~is~~ may be — but that knowledge which is the result of divine illumination. It is that of which the apostle speaks when he says he is willing to suffer the loss of all things for the excellency of the knowledge of Christ Jesus the Lord. It is the clear apprehension not only of the truth, but of the beauty, the excellence, the glory & value of divine things; an apprehension not only of their intrinsic excellence, but of their adaptation to our nature & exigencies. It is that knowledge which is at once the cause & the effect of holiness; and by which the divine life of the soul is sustained. In which eternal life itself essentially consists. For to know God is life eternal, i.e. Now whereas

the Holy Spirit dwells, he gives his divine know
ledge; he opens their eyes to see wondrous things
out of God's law; he reveals ~~Christ,~~ in the unsearch
able riches that are in Christ Jesus; he causes
men to see what is the hope of their calling,
what the riches of their inheritance, what the
exceeding greatness of that power wh. is exercised
in them that believe. A power wh. brought in
Christ & raised him up from the silence, the
darkness & gloom of the grave to the glory of
heaven. ~~to the head~~ to a seat at God's right
hand, to ~~t~~universal & everlasting dominion; and
which works like a change in those whom it quick
ens ~~now~~ when dead in trespasses & sins, and
raises them up & causes them to sit together with
Christ Jesus in heavenly places. - Those thus brought
by the Spirit from the channel home - and intro-
duced to the realities & glories of the things unseen & eternal, can hardly be expected either to
hanker after the corruptions they have left, or to

indifferent to the glories of the new world into which they have been introduced. Alas! it is only because our knowledge is so ~~indistinct~~ imperfect, because our vision is so indistinct, that we are so little concerned. Could we but see more clearly — had we more of that faith which is the evidence of things not seen — ~~the~~ our zeal would be more than a fervent — This is the primary & essential characteristic of true zeal. It flows from spiritual knowledge. It is the effect of divine illumination. It is the answering glow of the heart to the perception of divine & eternal glories. — It can have no other source; & can be sustained by no other fuel. It is a heaven enkindled & a divinely sustained flame —

From this primary characteristic of true zeal, all its other characteristics are derived. as it arises from a spiritual apprehension of divine things, or from the discovery of their inherent excellence and value, the ser-

ness in wh. it consists cannot be the excitement of any of the more natural affections, much less of the malignant feelings. It must be the glow of ~~the~~ holy affections, of those feelings which find their appropriate object in God & Christ & things heavenly. True zeal is ~~not the flame of the combat, or a conflagration~~ therefore the fervour of divine love;- of love to all that is good, & to all that is capable of being made good. There is nothing harsh, or severe, or repulsive in its nature. It is purely benevolent, seeking with earnestness not only to enjoy, but to communicate the treasures of divine & divine knowledge. The things in view of which the renewed soul burns with such warm affection, cannot be appropriated as the peculium of any individual or class of being. It is not like riches or honour which is lessened by being shared - but like the light of day, or the glory of heaven, which cannot be fully enjoyed unless there be others to share our ~~gladness~~ blessedness. That zeal therefore which is the fruit of the Spirit is always attended by the mild

& benevolent affections. It is exceedingly desirous to bring others to the knowledge of the truth whence so much ~~its~~ blessedness flows, & is therefore willing to wait & try every expedient to win souls to the obedience of the faith. And ~~towards~~ those whom it cannot win, it is far more ~~willing~~ inclined to pity & than to denounce.

Humility is characteristic of Christian zeal, because the spiritual system of redemption in view of which it is enkindled is founded on the assumption of the guilt, the degradation & helplessness of man. That system cannot be embraced, its glories cannot be apprehended unless these truths concerning our own moral condition, be ~~entirely~~ believed, felt. & And to feel these truths is to be humble. No man can have any proper apprehension of God & Christ, without being sensible both of his insignificance, his unworthiness, & when most willing to sacrifice all for Christ, is most ready to say with Job. I abhor myself & repent - & dust & ashes. For the same reason true zeal is always connected with reverence. It is ~~it~~ fervour in view, not of trifles, but of things infinite; of things

which cannot be seen without filling the mind with reverence & awe. No man is trifling when discourses on the wonders of astronomy — the presence even of material grandeur awes his spirit; much less can any man have his eyes open to see him that is invisible, or to apprehend the glory & value of eternal things, without being ~~habitually~~ solemn in their presence.

Zeal is not mere fervour, it is fervour in action. It is a state of mind that ~~possesses~~ finds its appropriate but
expression, not in meditation, not in words, in active exertion to attain or to promote its object. In all cases of zeal, therefore, of which we read in Scripture we find fervour, energy & activity combined. No man can be said to be zealous in any cause, which he makes no effort to promote.

From what has been said it must be easy to distinguish that zeal which is fruit of the Holy Spirit; as

Fervent in Spirit.
Rom. 12. 11.

Meaning of y^e Phrase
use of the word zeal

1. Nature of y^e grace
2. Importance of

I. Nature.

1. To be distinguished fr. natural fervour.
2. From fanaticism.
not all zeal about religion, religious.
Paul.
Persecutors. -
Fanatics. -

Christian Zeal

1. The work of y^e Spirit.

Perceive
1. Enlightened
a not unintelligent in Gospel.

b. Not compatible with ignorance

c. Not mere theoretic knowledge

d. Spiritual knowledge its source.

2. Holy - It is fervour of holy feeling.

3. Benevolent.

4. Humble

5. Reverent.

II Its Importance

1. None but the zealous ever do much good.

2. Zeal gives power

a. By its natural effect.

b. By its contagious influence

c. By the power of Spirit. A soul full of y H.S. is a soul of supernatural power.

Illustrations

1. X t.

2. Apostles

3. Great men.

Means of cultivating Zeal.

4 60
4 12
4 13.

Hymn
297

well from mere excitability & activity of natural disposition; as from fanaticism. The latter is always malignant, proud, censorious & denunciatory. The Christian zeal is enlightened, holy, benevolent, humble, reverential. The one is of the earth; the other is from heaven. The one is from fire of hell, the other is kindled from the altar of God.—

II. Importance of zeal.

The importance of this grace is preeminent. Nothing great has ever been accomplished without it. None but zealous men leave their impress on their generation. No man has ever been distinguished for usefulness, as reformer, preacher, teacher, & missionary, or philanthropist, who has not been distinguished for zeal. It is not by dull correctness of opinion or deportment; it is not by a sluggish routine of duties performed for the sake of a good conscience, that great effects are ever produced. It requires the glowing intensity of purpose, & energetic, persevering exertion to accomplish much in any department of life; in the Church as well as in the world. We can not therefore have too much

from

Those whose great desire seems to be simply to save their own souls,
or to discharge in a reputable manner the duties of their
vocation. Zeal leads to a higher aim & a higher style
of character. It is thus effectual. From its effect in the mind
~~Reason this. It is no help effective in its purposes~~
~~from others.~~ It invigorates the understanding, causes all
& strengthens all its faculties. The perceptions become more
distinct; the memory more suggestive; the imagination
more active; What a man can do, & often has done, when
~~man~~ is raised by a zeal for his work, is a matter of
wonder to himself & others. The soul is instinct as with
a new life when it is excited to action by some powerful impulse. The zealous man is, therefore, even intellectually, a far greater man, than he could ever
become while sunk in indifference. This may be
said to be a natural effect of zeal of any kind. But
that zeal which is one of the graces of the Spirit,
which arises from the insight which he gives into
the things of God, has not only this effect on the intellect in an eminent degree; but it purifies the affections

By bringing them into contact with the most elevated of all subjects, they are themselves elevated. The world with its varied interests, ~~which~~ which cannot be loved & sought, without rendering the soul worldly, is lost sight of when the things which are not seen eternal are brought to view. Zeal for the things of heaven, must render one heavenly minded. They mind the things of the Spirit, Truth, holiness, the glory of God, the salvation of men, the honour of Christ, are objects in the presence of which the price of stocks, the course of trade, the success of parties, sink into insignificance. The man whose mind is glowing with zeal for these things of the Spirit, is unspeakably a more elevated human being, than one whose objects of interest & pursuits are all earthly. How much decision & energy of will also does true zeal impart to the character. Nothing seems too difficult to attempt; nothing too dangerous to dare; to one who feels that infinite ~~[illegible]~~ interests are at stake. He cannot be inconstant; ~~he can~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ undecided, when his whole soul is engrossed by

by ~~this~~ one great object. As zeal thus imparts strength to it is not wonderful that it increases the power of its processes. ~~Its influence in this respect therefore is~~ 2d & from it effect when opposed.
perfectly natural. The man whose intellect is aroused, whose affections are elevated, & whose will is strengthened by the fire of holy zeal, is from more natural causes more powerful in his influence over over the convictions, the feelings, & the conduct of his fellowmen, than if he was devoid of this divine fervour. But beside this, there is such a sympathy arising from community of nature, that any strong emotion has a tendency to propagate itself; & to kindle from breast to breast, increasing as it goes. The truly zealous man will thus rouse a community or a nation, & animate the whole with the fervour which glows in his own bosom. But beyond & above 3d the ~~all these causes of~~ influence, whether obvious or mysterious, with which fervid zeal arms one man over his fellows, is that there is power which it derives from ~~is~~ the Holy Spirit. A soul full of the Holy Ghost, is a soul of more than human power. It is an organ

channel for the power of God. The prayers which the Spirit indites are always prevalent; the desires & efforts which he prompts & animates cannot fail of their effect. Such effect may be immediate or remote, obvious or invisible, but it cannot fail. All those in whom the Spirit kindles the fire of holy zeal become the source of light & heat to others. It is his appointed means of maintaining a promising true religion in the world. He does not work by miracle, without means, nor simply through the written word. He employs living men, as the channels, & means of conveying spiritual life through the truth. It is generally the truth as spoken as indeed the lips glowing with holy fervour of divine zeal, that God employs as the means of quickening those who hear. Faith cometh by hearing. This is God's appointment, & it doubtless has its foundation in the very constitution of our nature.

However we may be disposed to account for the fact, the fact itself will hardly be denied, that it is zealous men,

whom God employs to accomplish his purposes of mercy on the earth.—)

In this as in all things ~~that we should~~ our blessed Lord
Spirit
is our perfect example. He was full of the Holy Ghost. To ~~him~~ him the
Spirit was given without measure. ~~Zeal~~ Zeal for the glory of
God filled his holy soul. With calm, elevated, & uniform de-
votion he did the will of him who sent him. For him no other
objects had any attractions. He lived ~~for one object~~ solely for God. all he
did & taught & suffered tended to one great end. This
apprehension of the truth & excellence of the things of God was
so clear & constant that there was nothing of that inconstancy
& flickering, which we see even in the best of his disciples.
Christ in this has left us an example that we should follow
his steps; we should endeavour to live as he lived not
with a divided heart, but with singleness of aim. And as he
sought not his own glory but the glory of the Father, so let us
seek not our own, but the things of Christ, as the one absorbing
object of desire & pursuit.

What is seen in its perfect form in our blessed Saviour, appears with less admixture of evil in his apostles, than in any other of his disciples with regard to them, it is obvious that the promotion of the kingdom of Christ, was the one great object for which they lived. They were entirely weaned & detached from the world. It is further evident that their zeal arose from clear discoveries of the truths & they awakened of the things of God. They had by the teaching of the Spirit, such an apprehension of the unsearchable riches that are in Christ, and such an experience of their value, that they esteemed all things as nothing in the comparison. Their hearts were in a constant flow of devout & holy feeling. And all their energies were roused & devoted to the service of their Lord. It was Christ for them to live on. Their wonderful success is in a sense due to their zeal, as that without it

they would have accomplished nothing, & that the
Spirit made it or them as jealous, his instruments,
in the conversion of the nations. We do not say
that the visible success of a minister is always
in proportion to his zeal - for this is contradicted
by Scripture experience, but this & we are
very safe in saying, that all the good that
God effects on earth, he effects almost exclusively
through the instrumentality of his zealous followers.
Of this all history is a proof. It would be difficult
if not impossible to find the record of a single
individual, who had been eminently useful
in the church, who was not weaned from the
world & animated with a holy zeal for God.
It was so with the Reformers, so with Whitefield
Wesley, so in our own land, with Edwards, the
Blairs & Tennants of a former generation. It is
so now in all parts of the heathen land
with Missionaries. ~~The~~ Success in every department
~~of their operations~~

of ministerial life, is due not so much to talents, or to learning as to zeal. It is not until a man rises above a mere perfunctory discharge of his duties, & becomes animated with a deep sense of ~~the object~~ their importance, & with an earnest & pure desire to secure his object, that there is much prospect of success.

It will of course be borne in mind that the zeal of which we speak is not the mere bustling activity of an excitable natural disposition; nor is it a blind ardour, much less any of those excitements of the malevolant passions which manifest themselves in ~~pride, selfishness~~ pride, & censoriousness. These are no more Christian zeal than a stuffed effigy is a living man. They are only disgusting caricatures of the Christian grace. True zeal is the spirit of the Spirit, revealing the truth of God & filling the soul with the glow of ardent feeling & the vigour of a determined will. It is this zeal which we as Christians & as ministers greatly need. How is to be obtained? 1. By avoiding

all sin, which is like floods of water to a feeble flame. 2. By avoiding all undue & unnecessary implication & interest in the things of the world. 3. By devoting ourselves exclusively to the service of God. 4. By faith in the Son of God through whom, & for whose sake alone, the Holy Spirit the author of this & all other graces, is given. 5. By the diligent use of all those means which he has appointed for our spiritual nourishment & growth in grace. — It is by living in habitual communion with God, & fellowship of his Son, & in the constant contemplation of the things unseen & eternal, that we are to be raised above the world, & filled with the intelligence, the ardour & the vigour of a divine life. —

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Central church Phil June 17. 1849
First church, Princeton, July 20. 1851.
Chapel Oct. 2. 1853.

Hymn 375.

Hymn 266.

Hymn 413. & 412. 400

Chapel March 28th 1858.

Chapel Oct? 20th 1861.

Chapel Oct? 21st 1866.

Chapel Sch. 7th 1873.